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A Guide to Biblical Study. By A. S. Peake, M.A., with Introduction by Principal A. M. Fairbairn. (New York: Dodd, Mead & Co., 1897; pp. xvi+264; \$1.50) will be found of real value by those who desire suggestions as to the best helps and methods for the study of the Bible. The hints on the proper books to be selected as aids will meet the needs of a large class of students, Sunday-school teachers, and preachers who would like to be up to date in their understanding of the Bible, but do not know just where to begin. The book maintains a fair and judicial position on questions of criticism, while presenting both sides.—H. L. WILLETT.

Die Kritik nach ihrem Recht und Unrecht. Von Eduard Rupprecht. (Gütersloh: C. Bertelsmann, 1897; pp. 63; M. 0.90.) This treatise seeks to separate between questions of fact and questions of hypothetical suppositions in the treatment of the problems of biblical criticism, and points out the dangers of subjectivism in such discussions. It contains sundry strictures on the positions of Wellhausen and Driver, and seeks to vindicate tradition which rests on external evidence as opposed to subjective theoretical and critical reconstructions of the historical records.—*La première page de la Bible.* Étude d'histoire religieuse. Par H. Vuilleumier. (Lausanne: F. Rouge, 1896; pp. 41; fr. 1.) The problem of the "reconciliation" of "science" and "religion," or "Genesis" and "geology," is productive of a constant succession of books and pamphlets. To this weighty problem this little treatise is devoted. It contains much that is interesting and suggestive, particularly on the relation of the hebdomadal framework of the account of creation to the substance of the account itself, and also on the relation of the Babylonian cosmogony to the Hebrew account of creation. The "last word" on this problem has not yet been said.—A. H. HUIZINGA.

Jesus, Son of God. By Rev. F. Warburton Lewis, B.A., author of *The Unseen Life*. (London: Elliot Stock, 1897; pp. 67; 2s. 6d.) The meaning, for us, of the title "Son of God" is to be found by going to the consciousness behind the words and acts of Jesus and learning what it meant to him. His life on earth was a natural progress, event flowing out of event, and experience out of experience. At the baptism (the dawn of day) he knows his relation to God and his call to the kingdom. In the temptation (morning cloud) he preserves it. At the feeding of the multitude (zenith) he chooses the lonely, dark, but